

# Interstate Marriages and Social Integration: A Comparative Study of Siwana and Beri Villages of Jhajjar District (Haryana)

Deepak Hooda, Prof. (Dr.) Sudhir Malik

Research Scholar of Geography, Baba Mastnath University, Asthal Bohar-124021, Rohtak, Haryana, India  
Professor of Geography, Baba Mastnath University, Asthal Bohar-124021, Rohtak, Haryana, India

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**Abstract—** *The present study examines the process of cultural adjustment and social integration among respondents after marriage in the villages of Siwana and Beri in Jhajjar district, Haryana. The study is based on primary data collected from 50 respondents through field surveys and structured questionnaires. It focuses on major aspects such as adjustment to customs and traditions, understanding of local language, adaptation to food habits, lifestyle, participation in local festivals, family support and perception of social respect. The findings reveal that respondents face initial challenges, particularly in cultural practices and language adaptation, which affect their early integration. However, family support and increased interaction with the local community significantly help in overcoming these barriers. Differences are observed between the two villages, with Beri showing stronger family support and lifestyle adaptation, while Siwana reflects relatively better participation in cultural activities. Over time, most respondents experience a reduction in cultural differences and gradually adapt to the local environment. The study concludes that cultural integration is a continuous and multidimensional process shaped by social, familial and environmental factors.*

## I. INTRODUCTION

Marriage in India is not merely a personal union but a deeply embedded social institution shaped by caste, kinship, region and cultural norms. Traditionally, marriages have been arranged within the same caste and locality, following strict rules of endogamy and social hierarchy. However, in recent decades, significant demographic and socio-economic changes have altered traditional marriage patterns, particularly in northern states such as Haryana. One of the most notable transformations is the rise of interstate marriages, especially in rural areas where demographic imbalances have disrupted conventional matrimonial systems.

Haryana has experienced a persistent decline in the child sex ratio due to strong son preference, gender discrimination and sex selective practices. This imbalance has led to a shortage of marriageable women, often

referred to as the “marriage squeeze,” compelling men to seek brides from other states (Ahlawat, 2009). As a result, cross-region and interstate marriages have become increasingly common, particularly in districts such as Jhajjar, Rohtak, Sonapat and Hisar. These marriages often involve women migrating from economically weaker regions of eastern and northeastern India, including Bihar, West Bengal, Assam and Odisha (Singh and Bhutani, 2024).

Interstate marriage in Haryana is closely linked with the broader phenomenon of marriage migration, which is a dominant form of migration among women in India. Studies indicate that more than 90% of Indian women migrate due to marriage, highlighting the centrality of marriage in shaping female mobility (Kukreja, 2024). However, interstate marriages differ from traditional marriages as they involve greater cultural, linguistic and social differences between spouses and their families.

These marriages often challenge existing norms of caste endogamy and regional homogeneity, thereby creating new social dynamics within rural communities.

While interstate marriages address the demographic imbalance, they also raise important questions about social integration and adjustment. Migrant brides frequently encounter challenges such as language barriers, cultural differences, social isolation and discrimination within their marital households and communities. The intersection of caste, gender and patriarchy further complicates their position, often limiting their autonomy and access to resources (Kukreja, 2018). In some cases, these marriages are associated with exploitative practices, including bride trafficking and the commodification of women, reflecting the darker consequences of demographic imbalance.

At the same time, interstate marriages also contribute to processes of social change and integration. They facilitate cultural exchange, expand kinship networks and gradually challenge rigid social boundaries. Over time, migrant brides adopt local customs and languages while also influencing the host society's cultural practices (Singh and Bhutani, 2024). Thus, interstate marriages represent both a response to structural demographic pressures and a catalyst for evolving social relations in rural Haryana.

In this context, the present study focuses on the Siwana and Beri villages of Jhajjar district to examine the patterns, determinants and implications of interstate marriages. It seeks to understand how these marriages influence social integration, gender relations and community dynamics in a region experiencing rapid socio-demographic transformation.

## II. REVIEW OF LITERATURE

A lot of research has been done by various scholars on interstate marriages and social integration. Some important are being mentioned here.

Ravinder Kaur (2004), explored that across-region marriages in India are increasingly linked to skewed sex ratios and poverty. Studies show that deficit regions import brides from poorer states, leading to long-distance female migration. This "marriage migration" reflects gender imbalance, declining local brides and economic vulnerability, often resulting in exploitation, limited agency and cultural dislocation for women in destination regions.

Kaur (2013), examined cross-regional marriages in Haryana as a response to gender imbalance and declining sex ratios. The study highlighted that interstate marriages are largely driven by demographic pressure and

socio-economic disparities. It further noted that such marriages challenge traditional caste norms but often reinforce patriarchal control over women, limiting their social mobility and autonomy.

Kukreja (2018), examined caste dynamics in cross-region marriages in Haryana, focusing on Dalit brides married into Jat households. The study revealed that such marriages challenge traditional caste endogamy but do not eliminate caste hierarchies. Migrant brides often face discrimination, marginalisation and limited agency within patriarchal family structures. The research highlights how caste, gender and regional differences intersect to shape the lived experiences and social integration of these women.

Singh and Bhutani (2024), examined inter-state marriage migration in Rohtak district, focusing on socio-economic status and cultural value systems. The study revealed that factors such as unemployment, small landholdings and low income compel men to seek brides from other states. It further highlighted that rigid caste norms, khap regulations and traditional practices restrict local marriages, thereby encouraging interstate alliances. The study also found that migrant brides face cultural adjustment challenges but gradually integrate into the host society through family support and social interaction.

Manisha and Ankit (2025), examined the concerns of migrant brides in cross-regional marriages in rural Haryana, focusing on their children's future prospects. The study revealed anxieties related to identity, education and social acceptance, shaped by cultural differences and marginalisation. It highlights how interstate marriages create intergenerational challenges, affecting children's integration, access to opportunities and overall social mobility within rural communities.

### Significance of the Study:

The present study is significant as it examines the emerging phenomenon of interstate marriages in Haryana, particularly in the Siwana and Beri Villages of Jhajjar district, within the broader context of demographic imbalance and social transformation. It contributes to understanding how declining sex ratios and the resulting marriage squeeze are reshaping traditional marriage systems and rural social structures. The study highlights the role of interstate marriages in promoting cultural interaction, social integration and changes in kinship patterns. At the same time, it brings attention to the challenges faced by migrant brides, including issues of adjustment, identity and social acceptance. By analysing both positive and negative dimensions, the study provides insights into gender relations, migration and rural development. The findings can help policymakers design

inclusive social policies, improve the status of migrant women and address the long-term implications of demographic imbalance in Haryana.

### Objective of the Study:

The present study mainly examines cultural adaptation among brides that are from other states, focusing on Siwana and Beri villages in Jhajjar district of Haryana.

### III. RESEARCH METHODOLOGY

The present study is based on primary data collected through field surveys conducted in the Siwana and Beri villages of Jhajjar district. A total no. of 50 households were selected for the field survey. Data were

gathered using structured questionnaires and personal interviews to understand patterns of interstate marriages and social integration. A suitable sampling method was adopted to select respondents from the villages. The collected data were classified, tabulated and analysed using basic statistical techniques. For better presentation and interpretation, graphs and charts were prepared using MS Excel. The methodology ensures a systematic and empirical analysis of the objective of the study.

### IV. RESULTS AND DISCUSSIONS

This section presents the key findings of the study based on the analysis of primary data. It interprets patterns, relationships and trends related to interstate marriages and social integration.

Table 1: Respondents Perception about Cultural Adjustment and Social Integration after Marriage

| Sr. No. | Villages | Responses (%)  |           |
|---------|----------|----------------|-----------|
|         |          | Very Difficult | Difficult |
| 1.      | Siwana   | 18             | 12        |
| 2.      | Beri     | 48             | 22        |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 1 presents respondents perceptions of cultural adjustment and social integration after marriage in the selected villages. It indicates that some respondents experienced difficulties in adapting to new customs,

traditions and social environments. In Siwana village, a smaller proportion reported adjustment issues: 18% found it very difficult and 12% reported difficulties with cultural adjustment and social integration after marriage.

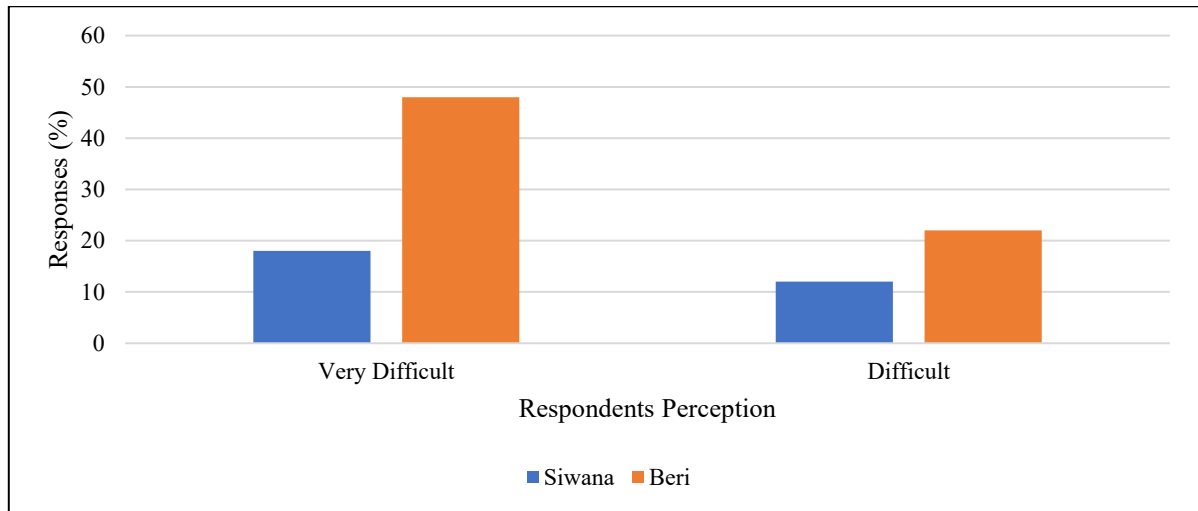


Fig. 1: Respondents Perception about Cultural Adjustment and Social Integration after Marriage

Source: Based on Table 1

In contrast, Beri village shows a higher level of adjustment challenges, with 48% of respondents reporting it as very difficult and 22% as difficult. This suggests that cultural adaptation is more challenging in Beri compared to Siwana. The variation may be influenced by differences

in social environment, community acceptance and support systems. The findings highlight that while adjustment is a common issue among respondents, its intensity varies across locations, reflecting diverse social conditions and integration processes.

Table 2: Respondents Perception regarding Understanding of Local Language after Marriage

| Sr. No. | Villages | Responses (%)  |                 |    |
|---------|----------|----------------|-----------------|----|
|         |          | Yes, partially | Learning Slowly | No |
| 1.      | Siwana   | 12             | 12              | 06 |
| 2.      | Beri     | 20             | 16              | 34 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 2 presents respondents perceptions of their understanding of the local language after marriage in the selected villages of Siwana and Beri. Language plays a crucial role in social integration, communication and cultural adaptation, especially for individuals entering a new social environment through interstate marriage. In

Siwana village, the data illustrate a relatively better level of linguistic adjustment among respondents. About 12% of respondents reported understanding the local language partially, while another 12% stated they were learning it gradually.

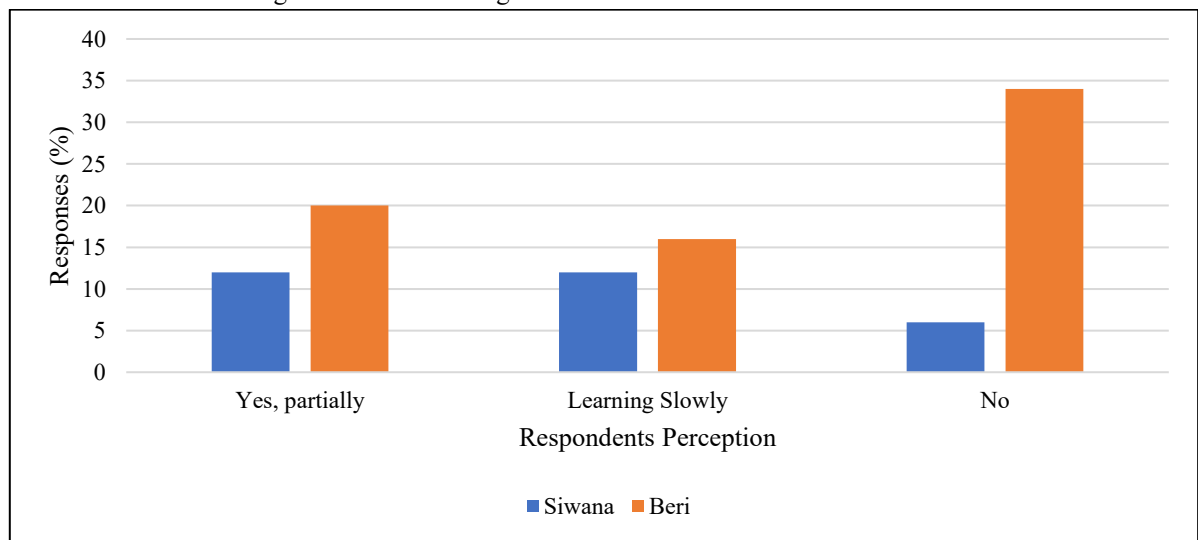


Fig. 2: Respondents Perception regarding Understanding of Local Language after Marriage

Source: Based on Table 2

Only a smaller proportion, around 6% reported that they do not understand the local language at all. This suggests that most respondents in Siwana are in the process of adapting linguistically and are gradually overcoming communication barriers. In contrast, the situation in Beri village reflects greater challenges in language adaptation. While 20% of respondents reported a partial understanding and 16% indicated they are learning the language slowly, a significantly higher proportion,

34% stated they do not understand the local language. This highlights a lower level of linguistic integration in Beri than in Siwana.

The variation between the two villages may be attributed to differences in social interaction, family support and exposure to the local community. Respondents who receive greater assistance and participate more actively in social activities are likely to learn the language more quickly.

Table 3: Respondents Perception regarding Adaptation to Local Food Habits and Daily Lifestyle after Marriage

| Sr. No. | Villages | Responses (%) |    |
|---------|----------|---------------|----|
|         |          | Yes           | No |
| 1.      | Siwana   | 10            | 20 |
| 2.      | Beri     | 48            | 22 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 3 presents respondents perceptions of their adaptation to local food habits and daily lifestyles after marriage in the selected villages of Siwana and Beri. Adjustment to food practices and daily routines is an important aspect of cultural integration, especially in interstate marriages, where individuals are exposed to different traditions and living patterns.

In Siwana village, the data indicate relatively lower levels of comfort with local food habits and daily lifestyle. Only 10% of respondents reported adapting well, while 20% stated they are not comfortable. This suggests that respondents in Siwana may be struggling to adjust to new dietary patterns and daily routines, possibly due to differences in taste preferences, cooking methods and cultural practices.

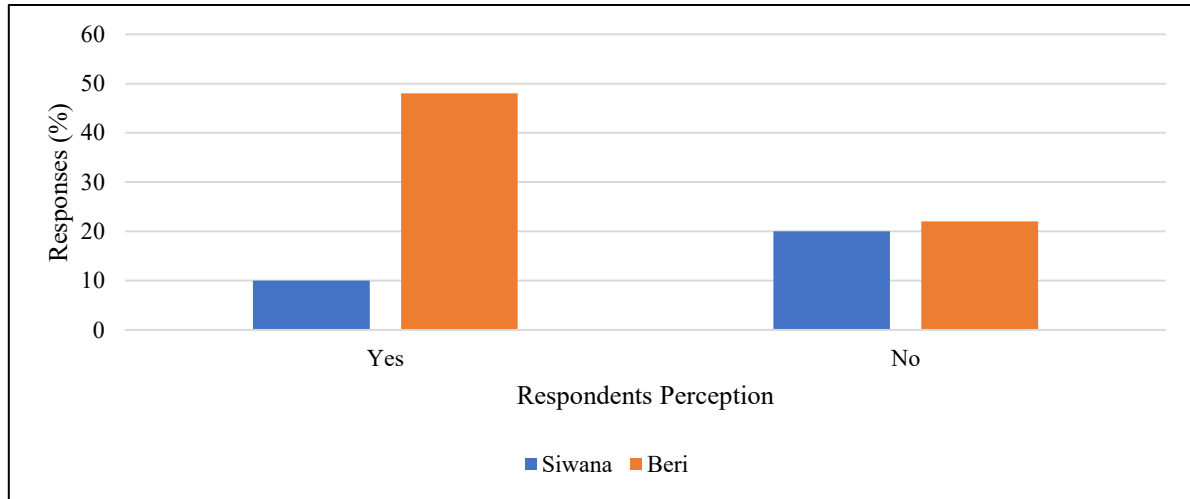


Fig. 3: Respondents Perception regarding Adaptation to Local Food Habits and Daily Lifestyle after Marriage

Source: Based on Table 3

Whereas Beri village shows a higher level of adaptation among respondents. About 48% reported being comfortable with local food habits and lifestyle, while 22% expressed discomfort. This indicates that a significant proportion of respondents in Beri have successfully

adjusted to the new environment. The relatively better adaptation in Beri may be influenced by stronger family support, greater interaction with the local community, or a more accepting social environment.

Table 4: Respondents Perception regarding Participation in Local Festivals after Marriage

| Sr. No. | Villages | Responses (%) |    |
|---------|----------|---------------|----|
|         |          | Yes           | No |
| 1.      | Siwana   | 20            | 10 |
| 2.      | Beri     | 34            | 36 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 4 presents respondents perceptions of their participation in local festivals after marriage in the villages of Siwana and Beri. Participation in festivals is an important indicator of social integration, as it reflects the extent to which individuals engage with local traditions, customs and community life.

In Siwana village, the data show a relatively higher level of participation among respondents. About

20% reported actively participating in local festivals, while 10% stated they do not. This suggests that a majority of respondents in Siwana are gradually becoming part of the local cultural environment. Their involvement in festivals may be supported by family encouragement and positive interaction with the community.

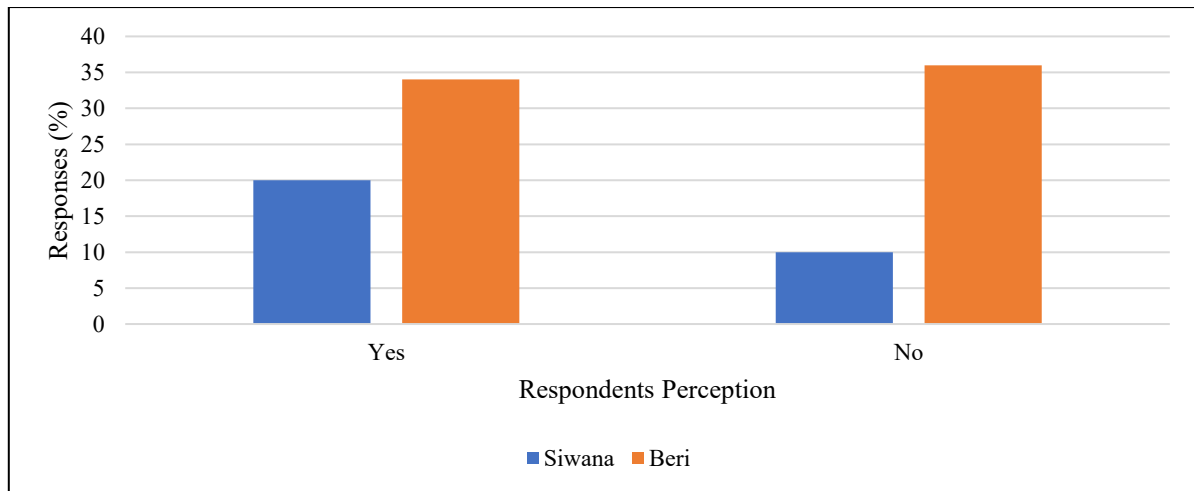


Fig. 4: Respondents Perception regarding Participation in Local Festivals after Marriage

Source: Based on Table 4

On the other side, Beri village shows a more divided pattern. While 34% of respondents reported participating in local festivals, a slightly higher proportion, 36%, reported not participating. This reflects a comparatively lower level of cultural integration in Beri, where a significant number of respondents may still feel hesitant or excluded from community celebrations.

The variation between the two villages may be influenced by factors such as social acceptance, family support and the duration of stay after marriage. Respondents who feel welcomed and supported are more likely to participate in cultural activities. The findings highlight that participation in local festivals varies across villages and plays a crucial role in social integration and cultural adaptation.

Table 5: Respondents Perception regarding Family Support in Understanding Local Culture after Marriage

| Sr. No. | Villages | Responses (%) |    |
|---------|----------|---------------|----|
|         |          | Yes           | No |
| 1.      | Siwana   | 24            | 06 |
| 2.      | Beri     | 62            | 08 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 5 presents respondents perceptions regarding the role of family support in understanding local culture after marriage in the villages of Siwana and Beri. Family support is a crucial factor in facilitating cultural adjustment and social integration, especially for individuals entering a new socio-cultural environment.

In Siwana village, the data show that a majority of respondents 24% reported receiving support from their family in understanding local customs and traditions, while only 6% reported a lack of such support. This suggests that family members in Siwana play an active role in helping respondents adapt to new cultural practices, thereby easing the adjustment process.

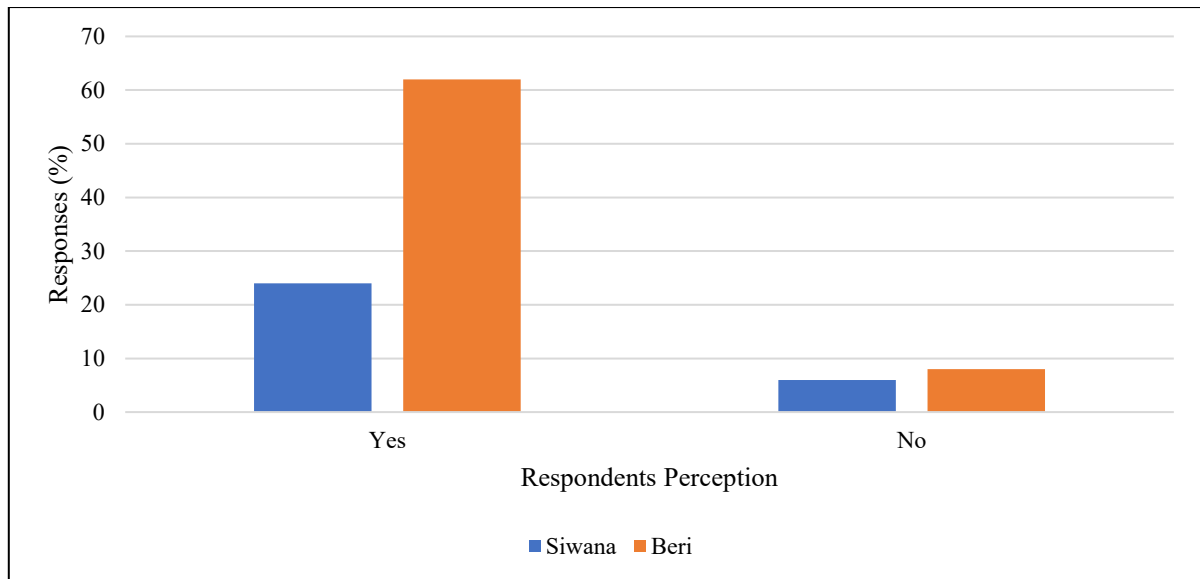


Fig. 5: Respondents Perception regarding Family Support in Understanding Local Culture after Marriage

Source: Based on Table 5

In Beri village, the level of family support appears even more significant. A substantial 62% of respondents reported that their family helped them understand the local culture, whereas only 8% reported otherwise. This indicates a strong support system within families in Beri, which likely contributes to better cultural adaptation and smoother integration into the local community.

The comparison between the two villages highlights that family support is generally strong in both areas, though it is more pronounced in Beri. Such support helps reduce cultural barriers, enhances respondents confidence and promotes a sense of belonging. The findings underscore the importance of family as a key institution in facilitating cultural understanding and successful social integration after marriage.

Table 6: Respondents Perception regarding Social Respect and Acceptance after Marriage

| Sr. No. | Villages | Responses (%) |    |
|---------|----------|---------------|----|
|         |          | Yes           | No |
| 1.      | Siwana   | 10            | 20 |
| 2.      | Beri     | 36            | 34 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 6 presents respondents perceptions regarding social respect and acceptance after marriage in the villages of Siwana and Beri. Feeling respected within society is a key indicator of successful social integration, as it reflects community acceptance and a sense of belonging among respondents.

In Siwana village, the data illustrate that a smaller proportion of respondents, 10% reported feeling respected by society, while a larger share, 20% indicated that they do not feel respected. This suggests that many respondents in Siwana may experience challenges related to social acceptance, possibly due to cultural differences, limited interaction or existing social norms.



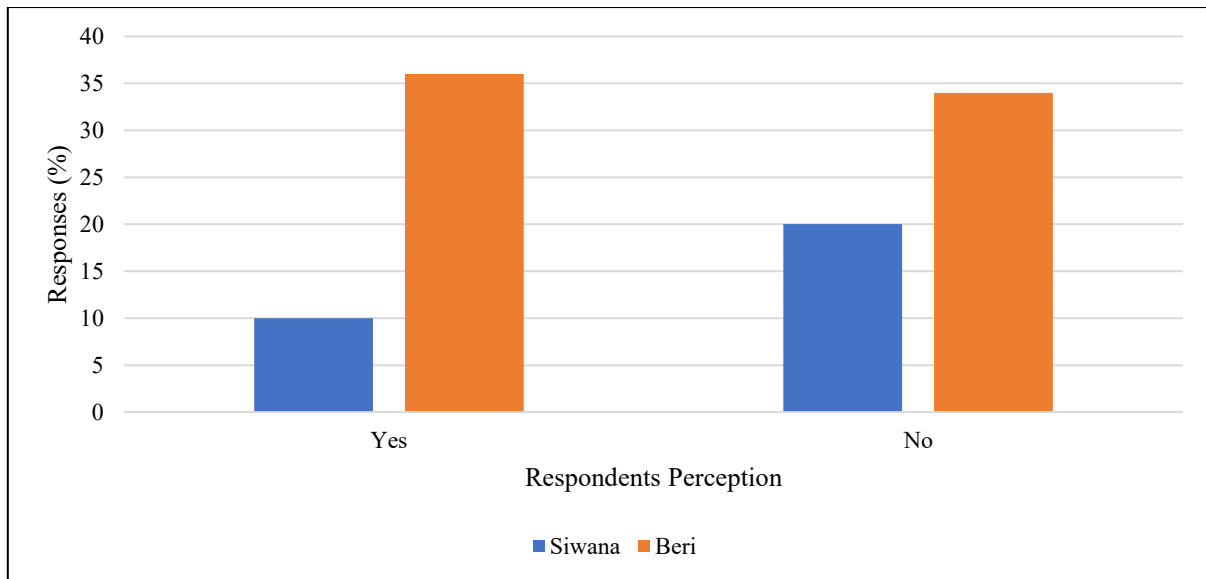


Fig. 6: Respondents Perception regarding Social Respect and Acceptance after Marriage

Source: Based on Table 6

Whereas, in Beri village, the situation appears comparatively balanced. About 36% of respondents reported feeling respected in society, while 34% reported feeling the opposite. This indicates that although a slightly higher number of respondents feel accepted, a significant

proportion still face issues related to recognition and inclusion within the community.

The variation between the two villages highlights that social acceptance is not uniform and depends on factors such as community attitudes, family support and the level of cultural adjustment.

Table 7: Respondents Perception regarding Reduction of Cultural Differences over Time after Marriage

| Sr. No. | Villages | Responses (%) |    |
|---------|----------|---------------|----|
|         |          | Yes           | No |
| 1.      | Siwana   | 24            | 10 |
| 2.      | Beri     | 44            | 22 |

Source: Computed by the Research Scholar from the data collected during Primary Survey

Table 7 presents respondents perceptions regarding whether cultural differences diminish over time after marriage in the villages of Siwana and Beri. This indicator helps in understanding the extent of long-term cultural adjustment and the gradual process of social integration among respondents.

In Siwana village, the data illustrate that 24% of respondents believe that cultural differences decrease over time, while 10% feel they persist. This suggests that a majority of respondents in Siwana are gradually adapting to the local culture, indicating a positive trend toward

integration. Over time, increased interaction with family members and the local community may contribute to this adjustment.

In Beri village, a larger proportion of respondents, 44% reported that cultural differences decrease with time, whereas 22% stated that these differences remain. This indicates a higher level of cultural adaptation in Beri than in Siwana. The greater acceptance of local customs and continuous exposure to social practices may facilitate this process.



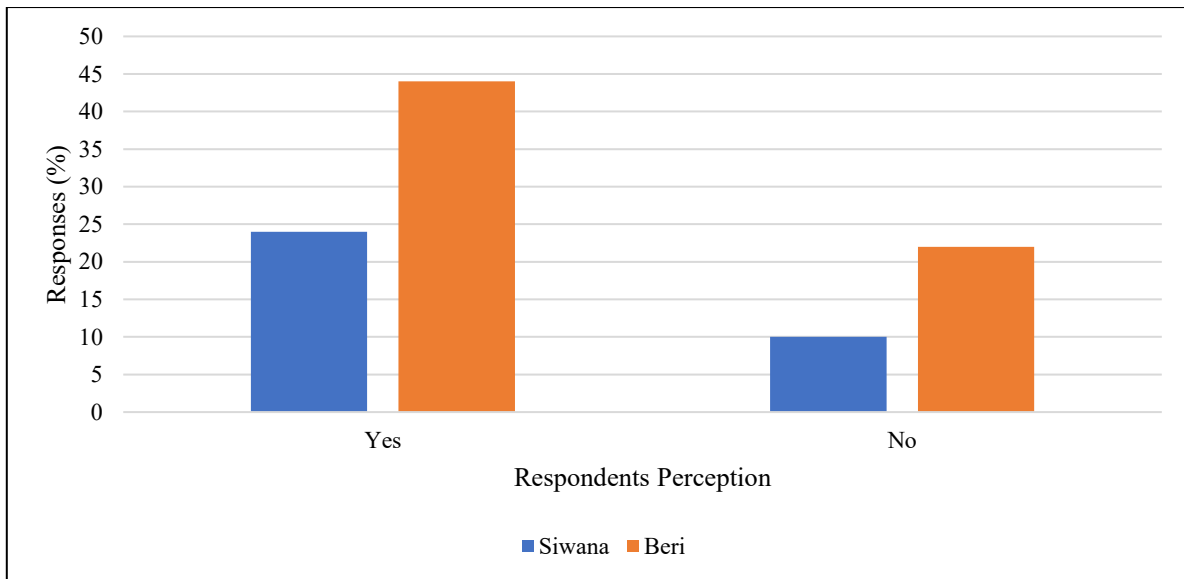


Fig. 7: Respondents Perception regarding Reduction of Cultural Differences over Time after Marriage

Source: Based on Table 7

Moreover, cultural differences tend to reduce over time for a significant number of respondents in both villages. However, the pace of adjustment varies depending on factors such as social environment, family support and individual adaptability. The results highlight that cultural integration is a gradual process, influenced by continuous interaction and evolving social relationships within the community.

## V. CONCLUSION

The study demonstrates that cultural adjustment and social integration after marriage are interconnected processes influenced by multiple factors across the villages of Siwana and Beri. The initial adjustment to customs and traditions appears more challenging in Beri, as reflected in greater difficulty understanding the local language. These linguistic barriers further affect the pace of social interaction and integration. However, despite these initial challenges, respondents in Beri show better adaptation to local food habits and daily lifestyle, indicating gradual acceptance of everyday cultural practices.

Participation in local festivals, which is relatively higher in Siwana, suggests that social engagement can occur even when other forms of adjustment are slower. At the same time, strong family support, particularly in Beri, plays a crucial role in helping respondents understand local culture, thereby reducing cultural gaps over time. This support directly contributes to improved confidence and facilitates smoother integration into the community.

Perceptions of social respect are closely linked to these factors, as respondents who receive family support and actively engage in cultural activities are more likely to feel accepted. The findings further indicate that cultural differences tend to diminish over time in both villages, although the process is more pronounced in Beri. Overall, the study concludes that cultural integration is gradual and multidimensional, shaped by the combined influence of language, lifestyle adaptation, social participation and family support.

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